825 just the same in any kind of tribe, just a different tribe, that's all." They knew nothing of totems being related or grouped as
● [615 moieties or phratries. J.P. said he had heard
616] of it, but neither the Wukchumni nor their neighbors did that.

PERSONAL AND FAMILY LIFE

Pregnancy, Birth, Infancy

843 A pregnant woman continued her work as usual until the quickening; even then she did not cease ambulatory work entirely but would do easy tasks such as gathering clover. It is said that not infrequently women away from home on such tasks would deliver unaided. M.L. remembered such an instance at Gutsnumi, when a woman returned to the village with twins: she had cut the navel cords with her long fingernail. Tabus on food were the usual ones on meat and salt and were observed from the first moon after menstruation failed. Even yellowjackets' larvae could not be eaten since yellowjackets are voracious meat-eaters. Neither could anything hard be eaten, such as dried cakes of meal, since this made the birth difficult. The result was that diet during pregnancy consisted almost exclusively of gruels and greens. A pregnant woman must not scratch her body lest it become ugly and wrinkled, nor her head as her hair would split and fall out.

The woman's husband observed the tabu on meat, did not fell trees by firing, did not hunt deer, did not gamble, and, in recent years, did not chop wood. The man's tabus were observed during pregnancy and until the newborn
[846] infant's navel stump dropped off. There was no ceremonial observance of his renewal of a normal existence. The mother's tabus continued for about three months after delivery, when the resumption of meat, etc., was ritually observed.

805 "Women went by the moon and men by the
843 sun," said M.L., referring to menstruation and morning erection. By observing the phases of the moon a woman could judge fairly well when to expect her next period. When a period failed, she believed herself pregnant if it did not eventuate by the next occurrence of the moon-phase, and she began observation of the
843 food tabus. If the child was the woman's first,
854 her mother or grandmother made the first cradle for her. The child's second cradle, made also by mother or grandmother, was not started until the infant was delivered; to start it sooner would "make the baby come too soon." But this
[177] is no longer the practice since the Mono-type cradles of fine willow, requiring more time for manufacture, have come in vogue; the former Y-frame cradle could be made in a few days. Also provided by the girl's mother were the necessary soft skins, shredded bark, and several sleeping mats for the infant. These things the woman kept in her storehouse.